

THE PACIFIC

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Reading Room



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GOD'S WAY.

God lets us go our way alone,
Till we are homesick and distressed
And humble, then come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness;
Yet, at our feeblest, faintest knock,
He waits to bless.

He lets us faint in far off lands,
And feed on husks, and feel the smart,
Till we come home with empty hands,
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing,
Though last not least.

—ANNIE F. BURNHAM.

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PREACH CHRIST; LIVE CHRIST.

The coming preacher, to be a worthy ambassador of the Lord Jesus and succeed in doing his part in winning the world for Christ, must be wholly given up to the work and not engrossed in things material, speculating in lands, stock, etc. No successful lawyer ever tries to run a drygoods store.

Success in the highest degree in any calling can only be secured by concentration, and if this be true in material things, certainly in spiritual things, more so. He must preach Christ in the pulpit and live Christ among the people, devoting his entire time to the work of the ministry, and willing to take such compensation or support as the conditions will provide, trusting to the Church to see that during his years of infirmity and incapacity he is properly cared for. He must have a heart all or fire and a zeal that is consuming in his desire to save those who are swiftly drifting down to death, lost in sin, and who, if not soon reclaimed, will be lost forever. He must have a deep interest in the young people of his congregation, showing himself a friend and causing them to seek his advice.

Above all, if he would lay deep and firm the foundations of the future Church, he must have a heart full of love for the children, and by wise management see that their early steps are directed into that "path that grows brighter and brighter unto the perfect day." If he would succeed in building up a local cause, he will do much wise pastoral visitation, sowing seed and picking fruit for the Master by sensible, reasonable presentation of the claims of Christ on the individual heart. He must watch for opportunities, not "casting pearls before swine" in unseasonable and unreasonable urging people to act without thought and earnest meditation. The claims of God are reasonable and appeal to man's highest ideals.

A young Spaniard was sent as ambassador to the pope. The supreme pontiff frowned on him, and asked: "Does the King of Spain lack men, that he sends a beardless boy?" "Sire," replied the ambassador, "if the king had supposed his ambassador would be received for his beard, he would have sent a goat."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday June 8, 1905

TODAY.

"Tomorrow's fate, though thou be wise,
Thou canst not tell, nor yet surmise;
Pass, therefore, not today in vain,
For it will never come again."

It is worthy of note that a negro girl has taken the highest honors this year at Cornell University. This was in the college of arts and sciences, where she had as competitors a thousand white students. The time will come, doubtless, when people will cease talking about the mental superiority of the white race over the black race. Facts will force this. During recent years, the negroes have given too many proofs of high intellectuality to allow any other conclusion.

The problems of the industrial world, those which relate to labor and capital, are among the greatest that are now pressing for solution. We do not believe that it is God's will that conditions shall remain very long as they now are. Life is too burdensome for the average worker. It is suggestive of the rigor under which the Israelites labored when in captivity in Egypt. People are thinking as never before how best to change the conditions for the better. Some of the hard conditions under which people live and work were set forth so admirably in the address recently by the Rev. Dr. Forsyth at the meeting of the Congregational Union of England and Wales that we give this week a portion of the address. It will pay every one to read it. More of the Sermon on the Mount must be put into practice the world over; and if that sermon is to be practiced Christian people must lead.

Not a few beautiful traits of character in the Japanese have been brought to light, during the war with Russia. The conduct of Count Inouye, on his seventieth birthday stands forth among the most beautiful. It had long been his custom to celebrate in a somewhat elaborate manner each anniversary of his birth. But when the last anniversary was near, a few months ago, he announced that he would hold no celebration. At least a hundred of his friends insisted on gathering in his honor, and did so gather. But on that occasion, he gave no collation and went to no expense at all for their entertainment. During the day he stated that he had arranged for no celebration, and had refrained from extending to them the usual entertainment in order that he might devote the money to comforts for his countrymen, who were besieging Port Arthur. A

grand man is Count Inouye! And Japan has other grand men. And Japan is destined evidently to figure prominently in the world's future and higher civilization.

Among the attendants at the Y. W. C. A. meetings at Capitola a few weeks ago, was Mrs. Horace Tracy Pitkin and her little son, who is about five years old. When some one asked the little fellow one day under what denominational board his father had worked in China, his reply was that he didn't know as to the denomination, but that he knew he was for Jesus Christ. It was a splendid answer. We do not need, in general, to know of what denomination people are. It is all right if they are for Jesus Christ. The man who is of our denomination may have something in common with us which the man who is of some other may not have, but the probabilities are that it will be nothing through the lack of which any harm could come to the kingdom of the Master. The essential thing is to be for Jesus Christ. That boy will in all probability make a worthy successor in China, in his adult years, of his sainted father, whose expressed wish in his last hours, when the murderous Boxers were closing in upon him and the women whom he had staid to protect, was that the boy might go to China when he was twenty-five years old.

That was a good word for the missionaries, which Major Conger uttered just before leaving China, on the occasion of the reception given him and his wife, by the missionaries of Peking and Tungchow. Mr. Wu Ting Fang, formerly Chinese Minister to the United States, was one of the invited guests. In a speech which he made, he praised Major Conger for what he had done for China. In reply the Major said: "Yes, I have done some service to your country, but not one-hundredth part of the service being given by these men and women here to-night, some of whom have worked here for your people for more than a quarter of a century." What Wu Ting Fang said in turn has not come to our notice. But of course it must have been in recognition of the value of the missionary service to China, for he has in the past testified to their worth, although failing to place thereon the proper estimate. A United States Minister to China, such as Major Conger was, can do the Chinese much good; but they who go with but one intent, that of implanting in the minds and hearts of that people those Christian truths which alone have made our civilization what it is, do the greatest good.

They are the heralds of and coworkers with him, who came long ago in order that men might have life, and have it more abundantly.

In the general conference of the United Brethren Church, the vote for federation with Congregationalists and Methodist Protestants, was 246 yeas and 5 nays.

The Pacific Coast in Brief.

A large attendance is expected at the national convention of the "Christian" churches, which meets in San Francisco, August 17-24. Arrangements have been made for holding the day-time sessions in the hall of the Native Sons of the Golden West, on Mason street, between Geary and Post. The evening meetings will be held in the First Congregational church. In all probability some of the day-time sessions will be held there also, and in the Y. M. C. A. auditorium, inasmuch as the attendance will be such as to require more than one place for the meetings. It is estimated that this convention will bring to our city not less than ten thousand persons from different parts of the country. Arrangements are being made for a simultaneous evangelistic campaign immediately after the close of the convention in a large number of churches in California, use being made of the visiting ministers from the East.

Plymouth Church, Seattle, has had a cablegram from the Rev. Dr. Conrad, declining the call to the pastorate. A letter giving reasons for the declination is expected in a few days. It is rumored that a special reason is, that Dr. Conrad is of the opinion that Seattle is "too far West." Too far West for what? is a natural question. We wonder whether Dr. Conrad has some of the queer impressions of the West which not a few Eastern people have before they have crossed the continent and spent a few weeks or months on our shores. The Rev. Dr. Ackerman, formerly pastor of the First Congregational Church of Portland, Oregon, now a pastor in Connecticut, said last week at the annual meeting of the Home Missionary Society: "There is neither east nor west save in a man's provincialism. People live as well, having comfortable homes, good schools, as wide (if not wider) information of the world's affairs, on the Pacific coast as they do in New England. The frontier is no longer geographical but provincial. The frontier is in the regions round about, in Oregon as in Arizona, in Iowa as in California, in New England as in Illinois." Dr. Conrad should have consulted with the Rev. Dr. Hillis of Brooklyn, New York, before declaring that Seattle is too far west. Dr. Hillis' trip out here last year made him a Pacific enthusiast. His most glowing terms were lavished on the whole region from Mexico to British Columbia, and an eastern paper remarked on his return that it looked as if he were about ready to pick himself and church up bodily, and transplant the whole on these shores, that they might begin to have part in the grand future that he saw foreshadowed here. Dr. Hillis saw what every student of affairs sees, that the Pacific coast is some day to be the front door of the continent, and that here to-day are opportunities such as scarcely no other part of the country affords. No, we are not too far west. We are at the hub of the universe.

It is evident that the best place for Kenneth Duncan, who was at one time pastor of one of the Presby-

terian churches of San Francisco, is behind prison bars. A few months ago, we had mention of an experience which an Oakland pastor, who had given him a room one night, had with him. Before morning he had disappeared, and with him went a gold watch and other valuables. Later a ticket from a pawnbroker's office was mailed the pastor and the watch was recovered by the payment of several dollars. In the letter Duncan told of some of the horrors in the life of a morphine eater, liquor and opium being the two things which have brought him to his miserable condition. Before this he had been taken into a pleasant home in Oakland, and had been treated as one of the family. After a few weeks, he filled a basket and a valise with many valuable articles in his room, lowered them from the window, and left for parts unknown. About two weeks ago, he was being sought for in San Francisco, on an accusation for the theft of \$60, in a restaurant in which he had been serving as waiter. He appears some place from time to time in a half-starved pitiable condition and succeeds usually in getting sympathy and help; but almost invariably the ending is as in these cases herein cited. People who have taken him into their homes do not regard him as responsible for his crimes, but the general opinion is that a term of years in prison would be a mercy to him. It would keep him away from opium and liquor, and might in the end work a reformation. Not a few persons who have gone to the penitentiary have come finally to thank God for it. We recall now a man of our boyhood days. He was sent to the penitentiary at Columbus, Ohio, for arson. While there he was converted. He always said that he had never committed that crime, but that he had done other things which if known would have sent him there, and all the remaining years of his life he expressed gratitude to God for his prison life. It was a hard road to travel, but along it he found the life more abundant.

The campaign against the saloon in Los Angeles, resulted as we expected that it would result. We had not expected, however, quite so large a majority against the ordinance—6,804; the vote being 15,270 against, and 8,466 for. The Sacramento Union in its editorial comment says: "The trouble with prohibition is, that it does not prohibit, and all men of common sense know it." All men of common sense know that this declaration is entirely too sweeping. Prohibitory enactments do prohibit to considerable extent, despite the fact that all the power of the men engaged in the liquor traffic is brought to bear against their enforcement. The difficulty in Los Angeles was, as it usually is, with the business interests. People were led to believe that the prohibitory ordinance would hurt the business interests of the city; and many accordingly voted against it, who otherwise would not have done so. It was as it was in Spokane, Washington, in 1886. Washington was a Territory at that time, and the women had the elective franchise. A local option measure was submitted, and many women who had been regarded as good temperance women, some of them members of the W. C. T. U., either stayed away from the polls or voted against the measure for the reason that their husbands and others had led them to believe that it would injure the trade with the surrounding country. The mines in the tributary country were being opened up then, and Cheney, a Northern Pacific railroad town, about twenty-five miles distant, was a

rival. It seems that many of the friends of the Los Angeles prohibitory measure really believed that it would win. Only the day before the vote was taken, the Independent came out with a picture of the Rev. Dr. Chapman, the leader in the movement, and denominated him "Our Togo." The Independent should have delayed a few days. But, Dr. Chapman had a stronger enemy to fight than Admiral Togo had when he encountered the Russians. It is stated now that the Los Angeles city council favors a high license, and that one as high as \$3,000 a year may be voted. It is not probable that it will be more than doubled, and the license at present is \$900. Of course, many of our temperance friends will not agree with us, but we are of opinion that a high license is better than a low one. High license does restrict the traffic to some extent. We regret, however, that the prohibitory ordinance did not carry by a big majority. If it had so carried, it could have been enforced in such a manner as to have done much good.

THE SAN FRANCISCO CONGREGATIONAL CLUB.

A Closer Federation of the Churches Desired.

The Congregational Club of San Francisco, and vicinity met at the California Hotel on Monday evening. The general theme for consideration was, Closer Federation of the Congregational Churches.

Topics and speakers were as follows: From the Country Minister's Standpoint, Rev. J. H. Kimball, San Mateo; From the Standpoint of the City Churches, Mr. W. A. Gates, Berkeley; Why the Troubles of One Church are so Little Felt in the Others, Rev. Dr. I. C. Meserve, San Francisco; The Possibility of Rendering Existing Associations of Churches More Effective in Uniting the Several Churches, Rev. R. C. Brooks, Oakland; A Suggestion Looking Toward the Solution of the Problem, Rev. C. C. Kirtland, Redwood; Results that May be Achieved by Closer Federation, Mr. J. W. Hatch, San Francisco.

Mr. George W. Dickie presided and stated in introduction, that the subject had laid with not a little weight on his heart during the eighteen years he had been a Congregationalist; it had not appeared that there was that coherence, that affinity that there should be for the most effective work. If possible, he hoped that there might be found a way for Congregationalists to know one another more, and to help one another better. We are together in associations, but we do not get close enough and intimate enough to help in best ways possible. He hoped therefore that the consideration of the question would throw some light on the problem.

Mr. Kimball, in beginning his remarks, asked the question, Should we have a bond to bind us more closely together? He expressed the opinion that while we sing "Blest Be the Tie that Binds," and sing it in love, we do not succeed in putting it into real practical operation. We already have enough freedom; what we need is fellowship. Congregationalists have a microscopic vision for the detection of anything that might rob them of their liberty. While we have shouted "Liberty," we have only mumbled "Fellowship."

Mr. Gates lamented that looseness in government which had lost to us some of our educational institutions and many churches, and showed forcibly that in a closer union, in more centralization, there was oppor-

tunity for more effective work. As a church, he said that we were where the colonies were at the time of the Revolution.

Dr. Meserve told of a placid bishop whom he had met recently, and expressed opinion that the man would not be so placid if he had a lot of Congregational churches to oversee. Speaking to the topic, Why the troubles of one church are so little felt in the others, he said that it was not for the reason that people did not care, but because of lack of acquaintance and knowledge. He regarded it as one of our glories that we did not yearn after, nor tolerate authority, but it was evident that we needed more knowledge as to one another. At this juncture Dr. Meserve spoke of The Pacific, of its service in binding us together and of what it ought to be made, indicating very plainly and forcibly that this paper should be fostered as other interests on our coast have been fostered, and should be built up into a great and servicable paper, just as eastern publications have been.

Dr. Meserve suggested also more use of the moderators of the associations, more use of the superintendent of Home Missions in the larger churches for bringing to the people of those churches a knowledge of the whole field. An exchange of deacons now and then in the mid-week meetings, he thought would result beneficially.

The division of the Bay Association several years ago was mentioned by Dr. Meserve as in some ways detrimental. Congregationalists on the two sides of the bay do not see nor hear much of one another now. Speaking as to San Francisco, he said: "We have lost the active sympathy and help of our brethren across the bay, and we need them and need them badly."

Mr. Brooks, said that it was evident that our polity needs readjustment so that while retaining our independence, we should be more united in effort. We have not learned team work yet. We ought to be the largest religious body in the United States, but we are far from it. Readjustment, he regarded as not only necessary, but possible. The mood of the times is one of fraternal sympathy. Closer federation will come when we really and fully desire it. We do not need other and more machinery; that which we have is sufficient. In way of illustration of what is being done, and what may be done, Mr. Brooks told of the good work accomplished in the Bay Association by its advisory-committee.

Mr. Kirtland was of opinion that there is more in Congregationalism than we give it credit for; therefore, develop the spirit of Congregationalism; we are not working our plant as we should. There is great strength in our polity. It stands for the development of the individual. We say to people, you are to depend not on any ecclesiastical system, but on your own developed strength. Mention was made of the helpfulness to him in his parish of the Rev. Dr. Baldwin of Palo Alto, before whom he had laid some of his problems. "Get back to the Congregationalism of the fathers," concluded Mr. Kirtland, "and we shall have less trouble and better fellowship."

Mr. Hatch stated in some preliminary remarks, that he had no fault to find with Congregational polity; and that, inasmuch as the subject had been so thoroughly covered by the previous speakers, he would dwell largely on what could be accomplished by a federation of denominations. He proceeded then to make a strong plea for such federation, showing what had been

accomplished by federation of other interests, and what could be wrought out in and through a federation of religious interests.

ONE OF OUR CHRISTIAN GOVERNORS.

Governor Hanly of Indiana a Blessing to His State and the Nation.

The Chicago Examiner, like that of San Francisco, is more ready ever to condemn than to commend a political opponent. But this is what it says concerning Governor Hanly of Indiana, who has been in office now about five months: "There has been such a raising of the moral tone of the state that it is causing comment in all quarters and bringing unexpected aid to the executive in his endeavors to enforce the law."

When Mr. Hanly entered upon the duties of his office a few months ago he announced that he would not appoint to office any man who drank liquor. He also took at once a firm stand for law and order. What he has done has acted like a tonic and there is manifest in many others a moral stamina that promises much for the future welfare of the people of Indiana. Soon after his election the Governor spoke one Sunday from a pulpit in his home town, Layfayette, and the following were among his utterances:

"I care more for the smile of approval of a boy than I do for the votes of all the gamblers of all the states in the Union."

"The human voice never reaches its perfection save in a woman and woman's voice only attains complete perfection when raised in praise of Jesus Christ."

"I want the support of all the people of Indiana, but most of all I want the support of the people in my own good town."

"Public office cannot be administered with corrupt motives without destroying the life of the nation."

"Greed is back of all graft and nearly all law violations. We've gone money mad and the passion for gold is corrupting the very fountain of thought everywhere."

"Require of a nominee for office that he possesses the moral fibre to sacrifice ambition and future if need be, to do his sworn duty."

"It rests with the people whether or not the law is enforced."

"I shall endeavor to enforce the law without fear or favor and without exceptions."

"I see signs of improvement in public affairs. The public conscience is stirred and it's exerting itself."

"These are questions broader than politics and as important as the institutions of the state themselves."

At the recent general conference of the United Brethren church at Topeka, Kansas, Governor Hanly spoke on "The Patriotism of Peace." The religious Telescope says concerning this address:

"For an hour and a half the address continued, gathering moral and spiritual momentum all the way. The people were in a measure prepared for the eminence on which he took his stand. It was known that he had fired certain police boards in Indiana simply for their moral dirtiness; that he had refused to appoint to office any man addicted to strong drink, and that he had taken the initiative in more stringent temperance legislation. Yet he almost took away the breath from the delegates from Pennsylvania and Ohio—not being accustomed to such declaration from those in high office; however, they were pleased, and envied the people of Indiana.

"He remarked that the country is at a very low

tide in the way of peace patriotism, and said it needs a revival of our forefathers' honest ideas and a return to truth. 'Treason of war is a grave crime, and strikes at the life of the government.' It is an odious crime, but treason of peace is still more deadly. It corrupts the people and debauches citizenship. It appears in the legislature and in the halls of Congress. It sits on our juries. Preaching public weal, it feeds on the body politic and sucks its life blood."

"He then spoke of the railroads and went into the matter in detail to show that the railroads should be regulated so they could not rob the people. He said the railroads and corporations getting rich off the people were as guilty of the treason of peace as were the trusts which fixed the prices of necessities of life at a price above the real value. He then spoke of the evils of the pass system, saying that all public officers are given passes, and that every pass implies an obligation; that there are honest men who receive passes, but they are not in the majority. 'The men who give passes are among the best business men in the world; they would not give them away unless it pays; they get something in return. No official can honestly accept a pass, and no official should be surprised if the people complain because they do accept passes.'

"Asking indulgence for personal reference, he spoke of the oath of an executive, and his obligation to enforce all the laws. When cautioned once by some of his friends to go slowly, lest his political life should be short, he rejoiced that, since he was intimately acquainted with the governor himself, he would gladly die under such conditions if it should be necessary. Of course that sounded well, and the governor was not left in doubt as to the approval of that position by the conference.

"The last twenty minutes were given over to a tribute to Jesus the Christ, the equal of which is rarely heard. At the close the speaker displayed a red cross on a background of white silk, and a moment later waved the Stars and Stripes; then, putting the two together, declared that the flag and the cross combined, the one a sign of patriotism and the other a symbol of peace, are the guarantee of that patriotism of peace that makes men pure and the country secure."

It is said that long-continued applause followed the conclusion of the address; and when it had subsided and the governor was given the Chautauqua salute, he declared that he would rather have such approval than all the votes of lawlessness.

"THE CHURCH IN THE WEST."

"The Church in the West" was the subject on which the Rev. C. R. Brown of Oakland spoke at the annual meeting of the Congregational Home Missionary Society, in Springfield, Massachusetts, last week. He said in part:

"In the present moral confusion, in the face of the complexity of modern ethical problems, and with the moral obtuseness consequent upon the inordinate attention to material values in opening up a new region, the Church in the West feels great need of moral insight. We want churches which have the power to see clearly and to say bravely, 'This is the way; walk in it!'

"In the face of the moral feebleness which surrenders easily to the dissipation of new regions and to the greed which carried many a man there in the first place, there is imperative demand for moral energy. We want churches strong enough and brave enough to stand up without flinching in the face of all the Baal

worship and all the attempts to rob Naboth of his vineyard, urging those ideals which are made mandatory by the teaching of Christ.

"And in the presence of the moral failure and wreckage, sometimes pushed out of the older East and sent West and on West until it halts at the shore of the wide Pacific, we want churches which have a vital grasp of that gospel of moral remedy offered to us in Jesus Christ, the Saviour of man. We need them all and I do not know how we are to have them on the prairies and in the mountains, in the mining camps and among the great forests, unless there are home missionaries coming out in an unbroken procession to lead people up into the mount where they shall see the truth and the strength and the glory of human life in the faces of Moses and of Elijah and of Christ himself.

"I have come 3200 miles to attend this meeting, and for at least 2600 miles of the way nine-tenths of all the church life I passed was aided at its beginning by home missionary money. And in all that wide area—a region which makes the country Moses dreamed of, stretching from Lebanon to the wilderness, from Jordan to the Great Sea, seem like a tennis court—in all that wide region there are no churches which are showing a higher average of moral insight and moral energy, which are declaring more plainly and winsomely the Gospel of moral remedy than those churches founded by the Puritans!

"Essential Puritanism, which is no mere jumble of old customs, curious laws and narrow-minded theology, but rather the manly and godly habit of putting that first which is first—essential Puritanism can be made to grow, and has been made to grow, on the prairies and in the Sierras and beyond. It has raised up a set of English-speaking men and women who, like Cromwell's Ironsides, 'fear God and have some conscience about what they do!' And when we have a goodly number of them scattered through that land, there is no amount of vice and crime, no amount of political corruption or irresponsible greed which will be able to stand before them.

"There was something splendid about the coming of the Protestant missionary into my own State of California. The Spanish missionaries representing the Latin Church followed in the wake of the conquest by Cortez; they crossed in early times to Mexico and then up along the coast into California, planting their preaching stations in all the valleys. San Diego and San Gabriel, Santa Barbara and San Luis Obispo, San Jose and San Francisco—the very names of these places are enduring monuments to the efforts of those early Spanish missionaries! The ruins of their mission buildings give a distinctive style of architecture to our State, and they reach as far north as Sonoma county.

"And in those early days another world power, Russia, sent its missionaries representing the Greek Church. They came from the frozen regions of the North, crossing at Behring strait. They planted the standards of their faith in Alaska and on down the coast as far as Fort Ross, Cal., which is also in Sonoma county, where the ruins of an old Greek Church can be seen to this day. And even as the 'Sans and Santas' of Southern California testify to the presence of missionaries of the Latin Church, even as the names of 'Alhambra' and 'Alviso,' 'Alameda' and 'Alvarado,' point still further back to the days when the Moors crossed into Spain, bringing the Arabic 'Al' with them to be carried in turn by missionaries to the New World, so the names in Sonoma county, 'Russian River,' 'Se-

bastopol' and St. Helena' speak to this day of the presence of Russian missionaries from the Greek Church.

"But into the religious life of that great state God meant that Saxon ideals and Puritan principles should also enter. Across the plains and around the Horn, there came a company of devoted men and women to build churches and found schools, to thus declare a purer Gospel to the life of that rapidly growing commonwealth. And in all the walks of life today thoughtful men are rising up in recognition of the work of Whitman and Benton, of Willey and Dwinell, of Mooar and McLean, calling them and those who made it possible for them and those to come blessed indeed. They brought, in far more generous measure than did the Spanish and Russian missionaries, moral insight, moral energy and moral remedy.

"The investment of money in home missionary work is one which yields royal returns. Cast thy bread upon the mountains and the prairies of the West and you will find it after many days. Our own California is a new State. The Old South church of Boston and this splendid church where we are meeting, had both celebrated their 200th anniversaries years before there was a single Protestant church in California. But already California has grown in Christian interest until it stands fifth among the States of the Union in Congregational benevolence—Massachusetts and Connecticut, New York and Illinois alone surpassing her in gifts to our societies. The largest Congregational church in the United States in point of membership, outside of Brooklyn, New York, is in Oakland, California. The climate and the soil are friendly and responsive to the approach of men along the lines of physical effort, and there is a corresponding spiritual responsiveness to those men who bring genuine insight, energy and remedy to our moral life.

"Our home missionary work is no bit of incidental benevolence tacked on to our regular religious work. It is really our answer to God's summons to the Nation to go forward by faith in him led by the ark of the covenant, the outward symbol of our agreement with his divine purpose, trusting in the powerful aid of that Ally who fights steadily on the side of those who make his plans their own. Our home missionary work is our answer to the question, whether we shall suffer ourselves to be driven back from the land of promise, the land of spiritual growth and unselfishness, or whether we, too, shall be a messianic Nation—whether we shall take and hold this land which flows with milk and honey for those Christian ideals which the Holy Spirit has graven on the tables of our hearts. The great issue before us is that and nothing less than that!

"When we by our gifts and our prayers, by our service and our self-sacrifice fight the battle of Christ on the Western coast of our own country, seeking to make that region profoundly and strongly Christian, we are fighting the battle for whole generations yet to be born to the West of us. If those awakening countries across the Pacific both Mongolian and Slav, shall find our civilization which fronts upon their life really and truly Christian, because dominated by the spirit of the Son of God, it will hasten their redemption a hundred fold. Send out them through all the length and breadth of our land and especially to those states upon the world's firing line, men of moral insight and men of moral energy, who bear with them the gospel of moral remedy; and as a result of their work the glory of God will be seen shining in the faces of an innumerable company of Christian disciples."

The Bystander.

The Busy Man and His Books.

The New York Independent prints some timely reminders in an editorial on "The Excellence of Useless Knowledge." By useless knowledge is meant on acquaintance with the Greek authors, modern history, and poetry. The reader is told that President Roosevelt is a reader of immense range and that in a list of the books read wholly or in part by him during the two years ending with the first week in November, 1903, the following are included: Herodotus, Thucydides, Polybins, Plutarch, Aeschylus, Sophocles, Euripides, Aristophanes and Aristotle. Of European history and tradition, were parts of Froissart, the Nibedungenliea, Beonnet and Lady Gregory's "Cuchulien." Of modern history, "Carlyle," "Frederick the Great." Hay and Nicolay's Lincoln, and Milton, Shakespeare and Dante; while in fiction and poetry we find Keats, Browning, Poe, Carmen, Tolstoy and Jack London.

President Roosevelt is an example of practical force to the men of our country, who like to see him handle strikes and kill bears, and many would suppose him to be a bundle of forceful physical qualities only. On the contrary, Mr. Roosevelt is two men. The one Roosevelt kills wild cats, the other masters the greatest books. The strange thing is these books are regarded as useless by the average man. Things pile up so rapidly and events follow each other with such quick succession that the average man of affairs does not open the great books for serious study. He reads the morning paper, and a magazine. Therefore men are becoming narrow minded. The intellect of the man is becoming practical. The money maker is taking the place of the thought maker. The scholars is not seriously wanted in America. Men are no longer elected to the Presidency of colleges for their learning, but for their practical ability. Gone is the Greek author in this rushing life. Gone is the English classic.

Technical education trains men, but whittles their minds into the shape of tooth-picks. The men of this age have time to do a great many things—to fish and hunt, and dine and travel—but not to read. President Roosevelt is an exception, one reason why he is an exceptional man is because he is an exceptional reader.

A friend told me that when traveling on one of his recent tours he picked up at odd times and between speeches, a volume in French. The other members of his party read papers and magazines. We are not all Roosevelts, but let us not despise great books, and let us take time to dip the tin cup down nearer the bottom of the spring.

Wedding Anniversary.

Dr. and Mrs. Adams of the First Church, celebrated their thirtieth wedding anniversary one evening last week. The occasion drew together a large and representative gathering in the parlors of the church and the blushing bride and groom received many hearty congratulations.

Rabbi Levy of the Geary street synagogue made a felicitous address voicing the sentiments of the people who came to extend the right hand of good-will. The nature of the work Dr. and Mrs. Adams have been doing in San Francisco, was typified in the solid furniture and rare china presented to them. The people of San

Francisco who are not members of the First Church appreciate the ministry of these faithful workers, and share the congratulations of the church.

The Bystander takes this opportunity of recognizing the fitness of such a tangible expression of confidence and love by this, the people of the First Church at this time. Such manifestations of good feeling go far to help a man prepare sermons, and do the work of a pastor. May Dr. and Mrs. Adams enjoy thirty more beautiful years.

Acorns From Three Oaks.

Doctor Willey's Useful Book.

While we are reading of Lewis and Clark Expedition, and planning to see the statue of the Indian woman Sacajawea, who led the famous pioneers across the great mountains, it is a good time also to read again of how California became an American State. Our venerable Home Missionary friend Doctor Willey was on duty at Monterey, when the American Flag was raised there by Commodore Sloate. He associated with the sturdy men who framed the constitution. He heard the debates which led up to it. He was conversant with Governor Riley and John C. Fremont, and knew what Daniel Webster and William H. Seward had to do with the great events of the stirring days. In the leisure days of his serene old age, he has compiled from documents in his own possession a clear monograph of "California's Transition Period, 1846-1850." This he has dedicated to the "officers and members of the society of California Pioneers." The Whitaker and Ray Company of San Francisco, 711 Mission St., have printed this neat volume. Price, one dollar. Who reads this will be eager to read more of California's history. We all thank Father Willey for his story.

A Joyful Sabbath in the Mountains.

Rev. J. G. Watson, formerly a missionary of the Presbyterian Board in Persia, is now pastor of two churches at Wrights and Skyland, in the Santa Cruz Mountains. It was a privilege to preach a missionary gospel at his two charming churches on a recent Sunday. Guided by his brother, an esteemed resident of Saratoga, good horses took us the thirty-six miles of rural beauty.

For the first time I realized the charm of the "Creek Road" of which I have heard much, and now tell others that the half had not been told me. Twenty times, I think we crossed the Los Gatos creek. Such delight splashing though its bright waters! Some one ought put a sign "Creek Road" where it parts from the ordinary Soquel Road. Not that the Soquel Road is ordinary. Pacific ocean is in easy view; the Big Basin, the Santa Cruz bathing beach; and the white circle of the foamy shore of Monterey Bay. Over there is beautiful Pacific Grove, which no saloon town anywhere can equal for beauty and attractiveness. The best citizens of Skylands, say they cannot be lonely where nature has such manifold charms. Aloha felt at home in the little green hill top church. A sign of brotherliness was specially charming. A little Episcopal flock use the pretty temple in the afternoon, and own the reading-desk, which helps give the church the true church look and atmosphere.

Mr. G. W. Dickie was present. He has ranches

in the neighborhood, of which his son has charge. The builder of the Oregon confirmed my missionary stories. So the denominations mingle. The San Mateo Pilgrims work heartily in the Skyland Church. A chief joy of the sunny Sunday, was the meeting in the home of Mrs. Wright, formerly of Oberlin, whose sainted husband named the town "Wrights," and helped start the church. To meet a saint of 86 who loved Oberlin 60 years ago, as I loved it 50 years ago, was a memorable pleasure.

THE CHURCH AND INDUSTRIAL PROBLEMS.

A Notable Address on One of the Great Problems of the Times.

One of the most notable addresses of the day was that by the Rev. Dr. P. T. Forsyth at the recent annual meeting of the Congregational Union of England and Wales. The theme was, "A Holy Church the Moral Guide of Society."

In the introductory part of his address Dr. Forsyth said: "Our Lord did not come only to save souls, or to gather devout groups, or even to found churches; but so to save souls and found churches as to make Christian nations, and thus change society to the Kingdom of God."

Accordingly there is nothing that is alien to the church, nothing that relates to the individual or to society in which it should not have part.

Surveying the industrial world he declared that the temper of the hour is collectivist. "We see it in trusts on the one hand, in trade unions on the other. Further developments of the idea must come, and doubtless errors; for we are not yet morally ready for a power so new as collectivism. But the economic system has entered the moral zone." And in that connection he continued: "The Nineteenth century has changed the world more than any other. What is to change the twentieth century? Why, that which will rule the final century—something that speaks out of the first."

The Bible Anticapitalistic.

The Bible, both in the Old and New Testaments, the speaker said, showed an anticapitalistic tendency. "The prophets stood for the poor; by which were not meant the destitute, but the very small capitalists and laborers. Christ is more impressed with the moral dangers of wealth than with the Christian possibilities it has shown in the hands of many fine Christians of recent times."

Coming down to the present day the declaration was: "Capital is the true international and gold the true yellow peril." Then came the question, "What is the relation between this world power of capital and the holy ethic of a world-gospel like Christianity?"

Can a Christian Be a Capitalist?

We have now reached a point in Dr. Forsyth's address at which we begin to quote at length. With reference to the question which he had asked he continued:

"Let it first be clear what the question is. It is not one of individual ethics. It is not as if we asked, 'Can a Christian be a capitalist?' Of course he can. Many great capitalists are Christians, and great Christians too. Nor is it, 'How shall a capitalist behave?' That depends on circumstances as well as principles; and we had better be chary either of dogmatizing or denouncing. The question is about a certain economical stage or institution in the light of a final moral power. It refers not to capitalists, but to capitalism, to capital

as the ruling factor in civilization, and in modern civilization especially. By capitalism is chiefly meant the possession of the means of production on a concentrated and colossal scale by private hands, instead of by the whole body of the workers—including naturally those who work as financial geniuses, or as directors of work. * * * Again, I cannot make it too clear that the antithesis I have in view is not exactly one between capital and labor. That is a false division.

The great capitalists are among the greatest of toilers, whether in amount or in kind. And many laborers are capitalists. Nor is the collision one between private capital and social in the way of sweeping reconstruction. That issue is not practical. What is practical is the issue between the material and the moral element in our economic civilization, between egotism and Christianity, between capitalism and society, capitalism and manhood or soul, whether in the financier or the artisan. Man is more than his work, his commerce, his greatest achievements or civilizations, however great. Capital may remain private under regulations securing the best public good for the hour. By capitalism, therefore, is not meant private possession alone, but what you have in trusts for instance, the autonomy of capital, the supremacy of capital intensely concentrated on a moral basis of egoism, a basis which is pagan as distinguished from Christian and fraternal. * * * It is not a question as to the abolition of capitalism, but its disestablishment.

Capitalism Beneficial as a Stage.

"Then, let it be clear farther that capitalism is a stage beneficial and essential in the providential conduct of the world. It is the real advance upon the powers that held sway before. It has made all civilized nations more productive than they could have been otherwise. It has developed resources in man and nature which all previous forms of society had ignored or repressed. It has made man more of a moral being by laying stress on action rather than on enjoyment, on production than on consumption. It has done great things in the development of human freedom, human personality, and human happiness. It has given scope for free competition and worthy rivalry. It has set up a world-trade instead of a local, and developed that facility of human intercourse so necessary for brotherhood. After all, civilization has more promise than nomadism, and industry than agriculture. The present capitalist system, with all its defects, is, as a historic stage, better than the feudal, or the stage of domestic industries and hand-power. And it gives us courage to hope for a better stage still by its means. * * * But competition destroys competition. Its energy is turning into the passion for power. Trusts and syndicates are extinguishing free competition, and turning employers into managers. We are threatened with a society of officials instead of venturers. Freedom of contract between buyer and seller is becoming a mere name in the case of the greatest industries. The smaller concerns are deliberately frozen out by selling below cost. And the like freedom is vanishing where the commodity is labor—between employer and employed. A monopolist trust can force the workman to choose between its terms and starvation. And so with the shopkeeper. The shops become tied houses. The small trader is becoming one of the most harassed and pitiable figures in civilization; and I confess I often feel more compassion for the little shopkeeper than for the unemployed to whom he is often so good. Commerce upon such huge lines is becoming a vast non-

moral machine, whose tendency, taken by itself, is immoral. I mean by that, first, that its tendency is against the production of character and initiative; a drift which can only be arrested by the infusion of a greater volume than ever of moral force from some outside source.

What Is the Church Doing?

At this point in the address came the question. What is the church doing to help men to adjust gold and the gospel, faith and finance, love and egoism? And in this connection Dr. Forsyth said:

"It is not enough to say that the love and faith of Christ will keep a man right. They will not give individual men moral insight on the scale of a whole civilization. They will enable a man to make the Christian best of the current system individually. A billionaire at the head of a vast monopoly may be a sincere Christian, nay, a generous and lavish Christian. But his simple personal faith will not of itself give him the power and insight to apply the Christian moral principle to the accepted standard of the age. And as a matter of fact such faith has had more effect on the disposal of wealth than on the moral making of it. The current ethic of giving may be far more Christian than that of getting. Some of the truest believers and lovers of Christ are harassed by the way they are involved in an egoist system of accumulation. And how many more are entirely mammonized by it? The pursuit of wealth as the one object in life can be more fatal to the soul than bouts of vice. Every age has shown that, and the New Testament age among the rest, as we see in the warnings of the New Testament teaching. But here is the difficulty. What we have to face is something which did not exist in New Testament times or lands, and is not dealt with in its precepts. It is the immense productive concentration of wealth, its accumulation for the purpose of fresh production, not for mere consumption nor for hoarding. It is the function of wealth making wealth. That is what is not contemplated even in the teaching of Jesus. In so far as he contemplates accumulated capital it is hoarded capital, for consumption only. And he dreads it. What would his judgment have been in view of the modern productive use of wealth? Would he have extended his proscription of laying up earthly treasure to modern banking? Or his deprecation of concern for the morrow to modern speculation? This is where godly and prosperous men feel a difficulty that needs at least discussion. And it is in such matters that popular Christianity, even in earnest men, fails to meet the real spiritual needs of the age.

"Would it not be true to say that the conflict is coming to be not so much between capital and labor as between the great capitalist in every line of life and the small, between capital and society, capitalism and the public? The great financiers are coming to control not only the money, but the necessities of life. This is surely an anti-social state of things. It raises the question whether such power can safely be left by any society that cares for souls in the hands of private egoism. Many such men, of course, are above abusing it. Many of these houses have a fine sense of honor. I know of one such in London, which financed, to the extent of a million, an American railway which soon defaulted. The house paid its clients the interest out of its own pocket till the concern was pulled round. And many use their great and lawful wealth nobly in the way of giving. The house I mean does, as you would know at once if I only named it. But many do

abuse their power, and there is no guarantee that any number may not. Society may be pardoned, therefore, if it is asked for protection by some moral authority; or if it dream of a more moral situation by ethical change in the economic system. It must be left to statesmen to devise the means; but a body so concerned with the moral well-being of society as the church should not be idle in the matter, nor be briefed for the traditional side alone. * * *

Not the Monk, but the Financier.

"What confronts us is not Monasticism. It is not the monk, but the financier. It is not religious sloth, but colossal and sleepless energy in a tensely-knit world. Put yourself in the place of a business man who from his Sunday must plunge into the tremendous bustle and battle of competition in the great centers of commercial life. His work is not to serve humanity, but to make money, or to snatch a living out of a crowd of those who do nothing else. He must adjust himself to them if he seeks only to provide for age, illness, or family—far more if he seek a large fortune. He is a wheel in a system which has this for its principle. May he, then, feel that he is serving God as truly in these hours as in the hour of worship when he is stirred by the great vision of the city of God? Is money-making in itself a Divine vocation? Is it legalized at Christian law by its being for wife and children? Do not even the heathen so? I am not asking in scorn. I am stating a difficulty which exercises many of the good and able men involved, and on which it is easy for the ignorant and blatant to take lofty rhetorical ground. It is a question to which the church as the custodian of Christian ethics is not yet prepared with a plain answer. Take, again, a prominent politician or statesman, who must have office if he is to do anything practical for ideal principles. It is a vocation for which he has divine gifts. May he feel he is serving God by the steps that are too often forced upon him if he is to win and keep popular power, the compromises he must make or wink at, the wrongs he must see in his party as if he saw them not? * * *

"What has the Christian ethic of the church to say in the way of helping an editor who is forced to put his circulation before his education of the public, to give them what they like and not what they need; or a writer on the staff who must either lose his position in a crowded profession or write to the order of an unprincipled capitalist who has bought his paper? May he serve God in his vocation by selling his skill to present the best case for either side, as a barrister may honorably do? It opens the whole question, so large and so new, of the position of the press as public guide under the ascendancy of capitalists without conviction. Is the press a mere news monger or a public guide, a caterer or a preacher, an industry or a profession? And if it is the former only, ought it to look for the respect which belongs only to the latter? Take another case, and a very different one. Take a poor cabman who has to be out at night driving fares to houses and for objects he knows to be wicked. Take a poor waiter who has to serve such people at midnight supper-houses, and who may thus be an unwilling, though not an unwitting, accomplice. There is no dishonesty involved. They are not asked to tell lies in order to sell things. Each pursues his calling. May he feel he serves God in it? Take a public executioner. Or take the detective who follows a profession which is useful to society as we find it by means which often borrow from the wiles of his quarry. May he invoke

God's blessing on his calling and the ruses of war it involves? I do not here raise the whole case at war and its partial arrest of moral obligations. It is too large a question. But take the honest innkeeper, who is identified willy-nilly with that drink interest which is on the whole only one grade above the criminals it does most to make. Take the ballet-girl, who, to maintain a helpless mother, displays her form before a respectable public. Take the copying-clerk, who is not asked to do anything dishonest, but knows he is in the service of a concern that could not live by quiet, honest means. Or a Birmingham artisan who makes idols for India. Or a teetotal engineer whose firm is offered the contract for the machinery of a distillery. May these feel they are serving God in their calling? And how many such cases there are.

"You say, let them leave their business. Let them go out like Abraham in faith, not knowing where. But, in the first place, the first moral change on the church is not these individuals, but the social situation which creates their difficulty. And in the next is easy to say, leave the place. It might be easy to do it if you would provide them with a new livelihood. One day the church may be able to do that, and back its strict standard by effectual help. But as yet it cannot. These men have wife and children, and duties to them. When Abraham went out, not knowing whither, he was able to take his establishment with him. It was emigration, not eviction. He was comparatively a free man as a man of means, which he took with him. His pang was not leaving a living, but leaving his native land and the land of his local ancestral God. But these people are not free. They are, like the vast mass of employees outside the organized trades, in economic dependence. Whereas the traditional Protestant ethic is an ethic of the independent, of the burgher and small master in a more sparse and leisurely age. There was not the social gulf then between master and servant. And there was no overcrowding. There were not then three hundred men answering one advertisement. Luther's public were more or less substantial people. It was not a case of complying or starving. The journeyman's services could easily be transferred if the conditions were irksome. The master's terror of losing custom was not then what it is now. It was a time when there was a practical congruity between the moral idea and the conditions of men's calling. They could be good through their calling, and not in spite of it.

Besides, look at this aspect of the matter. Owing to the urgent conditions of modern life a calling has now to be chosen very early, and before aptitudes are revealed; and that means there is less chance of finding ourselves in a vocation which we can be sure is God's will for us, and in which we can serve him with our whole heart, as we do in prayer, praise, or brotherly help.

Can a Drudge Serve God?

"Furthermore, there was not then the modern division of labor. A man could put his whole moral self into the article he began and finished. Work had character, and developed character, in a way that is impossible now, when the work is drudgery, and the workman is a machine which turns out but a fragment of the article, and is, therefore, not responsible for its success. We can, of course, serve God by drudgery. We have all to include some of it in our service. But can we do so with any moral result by a lifetime of drudgery which we keenly feel to be such, or only lose

that feeling by becoming dumpish? Can a lifelong drudge serve God in his work as truly as in worship? Is his work his vocation? Can he put any hope into it? Must he not seek outside of it the zest that makes life worth living—and mostly in the excitement of sport, gambling, intrigue, or alcohol?

What Christian Ethics Must Do.

"Christian ethics cannot be satisfied with calling on such people to glorify God in their station. It must go on to promote such a reorganization of industry as may give the worker freedom to live and hope as a man should, to keep a secure home and property, and become, in some sense, a responsible partner in the industry of which he is so great a part. This cannot be done simply by the good-will of certain employers; it involves a gradual change of the whole system, under the ethical influences which it is the business of a church that understands its business, its gospel, and its world to foster. It carries with it, of course, a new personal relation between employer and employed, and a change on both sides. Exaction must cease on the one side, and 'ca' canny' on the other. There must be a mutual respect for personal dignity and a common respect for social duty. Both the soul and the brotherhood must acquire a new weight and claim. Christian love must give up some cooing and go to business. It must take the industrial form, which is more principle than sentiment. And it must follow economic and not philanthropic methods alone. I have pointed out how impossible it is to seclude economics from such moral control.

Some Insoluble Problems.

"There is the more need that the church should bestir itself because these problems (and others, like the question of the unemployed), I am afraid, are insoluble in the present organization of society. To step out of an awkward situation involves about as many moral difficulties as to stay in. The individual, therefore, whether master or servant, is not to be denounced if he honestly thinks it wise in practice to compromise, to bow in the house of Mammon so far as is consistent with being a useful member of society, and working for the better day. There is certainly too much inconsistency that should not be; but also there is much juvenile nonsense talked about inconsistency. The church at least should turn more of its attention from individuals to the order of society which creates the difficulty. It is a very large task, and it calls for solid conviction and courage. It is in the nature of a social revolution, based on a moral. It is not simply a case of bespeaking public sympathy for the hard predicament of many consciences. It is not simply stirring the pity of the public for certain victims while all the time the same economic system works on. Nor is it merely pressing on society the discouragement of certain practices, like commissions and bribes, or stimulating the zeal for righteousness, and the enthusiasm for certain public reforms that make for righteousness. That is very well and must not be neglected. It is not simply helping the unemployed each winter, or covering the country with a network of wise organization for that excellent purpose. The unemployed are a symptom of social disease; and while we deal with the outbreak we must give more attention to the permanent cause. It is deep in our system. It is the whole social question that is involved in the crisis. And it is the passage to another social system that is the immediate problem. We are in the porch of that new

system, or at least in the avenue. On every side there is a call for some real modification of unlimited capitalism. In America the President moves to overhaul the trusts in the interest of public safety. In Germany the air teems with proposals for the taxation of the over-rich, and the socialists grow every year. In our own country the death duties and various schemes for a graduated income-tax point in the same way. The land question is only slumbering and gathering strength. And mindless wealth is producing socialist sympathies where there is no belief in socialist schemes. But these are only harbingers of something much more searching and radical, to which the ethic of a Christian brotherhood moves. There is no need for alarm. The change must come by the ethical conversion of society, and by no catastrophe. We must move by economic methods and on constitutional lines, with a moral base. And the church must do more to inspire and guide that movement than she has done. She must herself change under her gospel."

THE REPORT ON THE REORGANIZATION OF THE HOME MISSIONARY SOCIETY.

At the meeting of the Home Missionary Society at Springfield, Massachusetts, the committee appointed at Des Moines, Iowa, made report suggesting such a reorganization of the society, as would abolish all rivalries and diversities of interests, by making the C. H. M. S., simply the union of all the state societies, for common ends. On this plan the C. H. M. S. would be composed of the state societies through their chosen representatives, and its affairs would be carried on by a board which those representatives appoint. The officers of the National Society would be as truly officers of the state societies as their own local officers, and an absolute community of interest would be established.

From the recommendations of the committee we quote the following:

"We recommend that the States hitherto known as "dependent" or "beneficiary" (names which are resented in these States and which pertain naturally to a purely charity organization), shall be known as co-operating States, wherever there is in existence, or whenever there may be established, a duly organized and incorporated State home missionary society; provided that no State shall become a "co-operating State" until it shall have applied for such title to the board of directors of the C. H. M. S. and its application shall have the indorsement of said board; it being understood that the essential consideration in such indorsement shall be the extent of the work to be done in said State and the proportion of funds which the State is able to raise for that work. Any "co-operating State" failing for three successive years to discharge its obligations, as defined by the board of directors, shall thereafter cease to be a "co-operating State" until restored by vote of the board.

"Your committee recommend that the States hitherto known as auxiliary shall be known as constituent. State societies are not henceforth unrelated and independent units, but they exist as constituent parts of the great national society.

"Any State may become constituent when it has organized and incorporated a State home missionary society; has determined, with the approval of the board of directors of the C. H. M. S., to undertake self-support; has entered into an agreement with said board

similar to that adopted by other constituent States relative to expenditures within the State and the proportion of its funds to be set aside for the C. H. M. S.; has agreed to co-operate with other State home missionary societies through the board of directors, in furthering the work and enlarging the resources of the C. H. M. S., and to send at the close of the fiscal year, April 1, a complete account of its receipts and its expenditures to the treasury of the C. H. M. S., that these may be incorporated in the annual report of the national society. Furthermore, there should be provision that any constituent State failing for three successive years to discharge its obligations to the C. H. M. S., as defined by the board of directors, shall thereafter cease to be a constituent State until restored by vote of the board."

Church News.

California.

Fruitvale.—Eight persons united with the church last Sunday.

Oakland, Pilgrim.—There were five additions to the membership on Sunday, two on confession.

San Francisco, Pierce St.—Five persons united with the church last Sunday on confession of faith, and one by letter.

San Francisco, Bethlehem.—The Rev. J. H. Hollars has returned from Austin, Texas, where he went a few weeks ago for a brief visit and rest with relatives. During his absence the pulpit was occupied most of the time by Mr. Wall of the First Congregational church. The work in this field is in an excellent condition. During the last few months there has been a large increase in the congregations.

Oakland, Fourth.—In accordance with the usual custom of our church the Sunday nearest the 30th of May was observed in a most appropriate and unique manner. The day was made doubly beautiful and touching in that it combined the observance of Children's Day in the morning with memorial services in the evening, a circumstance referred to by our pastor as fitting. Under the guidance of most faithful teachers about twenty children from the primary department have been prepared for promotion into higher classes, and after passing a surprisingly thorough examination in matters of Bible knowledge and rendering an interesting program of recitations and scripture verses were graduated and presented with Bibles and diplomas. The results of the work in the Sunday school are indeed proportionate to the zeal and earnestness of the superintendent, Mr. Joseph Leiter, and his faithful teachers. The societies of the Fourth church are alive. Mrs. Lily Culver, leader of the King's Daughters, reports much helpful work by this society in raising money, a part of which is used to assist in the support of some elderly and needy persons. Mrs. Lily Baxley of the Juniors gives most encouraging accounts of their interest and willingness to work. All want to do something.

Oregon.

Astoria.—Rev. Luther D. Mahone, Ph. D., the pastor of the First Congregational church, delivered the memorial sermon to the G. A. R., and kindred organizations on the 28th of May. The church was crowded

to its utmost capacity and the large audience were greatly pleased with the service. Dr. Mahone served in the Spanish-American war, taking part in the struggle in Cuba. The Boy's Brigade of the church acted as an escort to the G. A. R. Preparations are now being made to build a parsonage in connection with the church. The Sunday-school and the church membership have increased in numbers and efficiency, and the prospects for better days are anticipated on every hand.

Notes and Personals.

The Rev. Dr. Sidney L. Gulick sailed for Germany a few days ago.

Prof. W. W. Lovejoy of Oakland, has gone East with the intent of starting soon on a trip to Europe.

We are glad to learn that the Rev. Ben. F. Sargent has accepted the call to the pastorate of Olivet church, San Francisco, where he has been supplying for several months.

The Rev. J. H. Goodell who resigned at Escondido recently is to take charge of the Sunset Church in San Francisco. Congregationalists about the bay will welcome his return to this part of the state.

The Rev. F. W. Reid has resigned at Sonoma, and taken temporary residence in Berkeley. After taking a much needed vacation he plans to engage for a time in architectural work in which he was engaged before entering the ministry.

The Rev. F. H. Maar of the Fourth church, Oakland, and the Rev. E. L. Walz of the Fourth of San Francisco, exchanged prayer meetings last week and each had so delightful a time that they are commending the plan enthusiastically to their ministerial brethren.

In last week's Pacific the contribution of the Fourth Congregational Church of San Francisco to the California Home Missionary Society was, by mistake, given as \$25. It should have been \$36. This brave little church increased its offering by 25 per cent over previous years.

The Rev. James M. Campbell, D. D., of Lombard, Ill., who lately visited the Pacific coast, is at present in Maywood Hospital where he has undergone an operation for intestinal obstruction. The operation has been successful, and his friends will be pleased to know that he is doing well.

The Rev. T. G. Lewis, pastor at Sunol, has been seriously ill during the last week or two, and has been in a hospital in Oakland. He is improving and hopes to be able to return soon to his work. Mr. and Mrs. Lewis are greatly beloved in Sunol where they have been doing most excellent work.

Rev. Chas. E. Chase, pastor of the Hassalo Street Congregational Church, Portland, Oregon, is ill with nervous prostration. Overwork and great anxiety, caused by the illness of both his daughters who were in the hospital at the same time, brought on the collapse. A complete rest seems imperative.

The Rev. Dr. W. C. Day, of Weaverville, and Mrs. May M. Harris of San Francisco were united in marriage on Thursday, June 1st. The ceremony was per-

formed by the Rev. Ben F. Sargent, pastor of Olivet church, San Francisco, of which church Mrs. Harris was a member. Dr. Day was pastor of Olivet for several years, but is in charge of the work at Weaverville now.

The Rev. S. C. Patterson, resigned from the pastorate at Petaluma last Sunday, and has accepted the call from Bethany church, San Francisco. Petaluma will give him up reluctantly; but he will be heartily welcomed by the San Francisco fellowship. First at Lodi, then at Petaluma. Mr. Patterson has made a record for earnest, able, successful work; and we therefore congratulate Bethany church on its acquisition.

The report of the committee on the reorganization of the Congregational Home Missionary Society was adopted at the recent meeting in Springfield, Mass., with a few minor changes. We quote from the report elsewhere. Among its provisions is one providing for the payment by each constituent society of a part of its receipts into the treasury of the national society. Such societies as the California are to be constituent societies. A provision not mentioned in our quotation elsewhere makes city missionary societies auxiliary. It will require at least another year to bring the new plan into operation. President King of Oberlin College was elected president of the society.

THE SAN JOAQUIN VALLEY ASSOCIATION.

The San Joaquin Valley Association met at Ceres on May 16th and 17th. A most delightful time was spent in this rising and ambitious community, which is bound to have a history. Starting somewhat on the co-operative plan, a community having a dozen or so retired ministers; deeds to the land allowing no liquor to be sold; settlers being church people coming from Iowa and Nebraska, and after two years of pioneer work having sent out one missionary, what may we expect in the future?

The work here is under the energetic and able leadership of Rev. Clinton Douglas, who gave us a right hearty welcome. Smyrna Park church has about it the atmosphere of hospitality, spirituality, energy and wholeheartedness. These smaller association meetings sometimes seem to have about them a helpfulness that is not found at our larger meetings; that closer touch, that social intercourse, that uplift of soul that comes in the exchange of spiritual thought at close quarters. Most of us felt it was "good to be there." The program was a good one. Rev. R. H. Sink gave a forcible address on Christian unity, from Eph. iv: 13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

Dr. C. A. Dickinson's able address, in his masterly style, on the study of the Bible, particularly in regard to the Sunday-school, was enjoyed by all. One lady enjoyed it so much she asked Dr. Dickinson for his notes that she might have the privilege of copying them; to read them to those of her church who could not come.

Dr. Pond's talk on the work among the Chinese and Japanese in California not only stirred our hearts, but brought tears to our eyes as he told of the Chinese mission in San Francisco raising \$5,251 in one year for benevolences in their Christian Endeavor Society. And of that amount \$2,224 was for foreign missions. This puts most of our churches—not to speak of our Chris-

tian Endeavor Societies—to shame.

Pastor Okubo's paper was also most touching, as he read in his broken English accent of his experiences in Japan, in Hawaii and in Oakland; telling of his conversion and consecration to the work and his joy in every trial in endeavoring to bring the gospel to his own people. Appreciation of the address was shown by the applause when Pastor Okubo finished. It seemed as if a "God bless you brother" was on every lip.

Superintendent J. K. Harrison's address on Home Missions was also much enjoyed; going over the vastness of the field in California and even in the San Joaquin Valley, showing how five of the Atlantic States could be placed in San Joaquin Valley, and then room left over. He spoke of the shortage of funds, but if every member of the church would contribute one dollar a year there would be no need of retrenchment and places that are now crying out for help would be supplied and the work would go onward. He also emphasized the need of progressiveness in our Congregationalism. What do we stand for? Let Congregationalism mean something. While we are the oldest church in California, we are the smallest of the leading denominations. This ought not to be.

Superintendent Singer gave an interesting talk on his work among the Sunday-schools.

Not among the least things on the program was the banquet at the new \$10,000 hotel, built by Dr. Gillett. It was rather a new idea to see a hotel opened with prayer, but such was the case here. God's blessing was asked on this enterprise of opening up an hotel in a new place, sparsely settled as yet, and without any saloon to fill the proprietor's pockets and rob the home. And our united prayer was "God bless Dr. Gillett in his soul and in this undertaking!"

The following churches were represented and gave encouraging reports: Fresno (First), Fresno (Armenian), Ceres, Oleander and Stockton.

The association adjourned to meet next year at Porterville.

J. E. DUFF.

GLENWOOD DAYS.

"The most tired person in all this world is a tired minister, with the exception of the tired minister's tired wife, and she is usually just twice as tired as her husband, and says just half as much about it."

So Dr. McLean put it the other day to a lot of tired ministers and their tired wives who are fortunate enough to live down in Riverside county. Riverside boasts of one of the finest tourist hotels on the Pacific coast, "The Glenwood." The proprietor, Mr. Frank A. Miller, is a member of the Congregational church, and a man with a royal heart. He is wont to do kindly things.

If it is true that every man is attended by two unseen spirits, the one prompting him to do good and the other tempting him to do evil, Mr. Miller's good spirit has certainly succeeded in gaining control of the man to no small degree. A week or two ago invitations were sent out from "The Glenwood" to the pastors of all denominations working in Riverside county to a "Pastors' Bible Conference" to be held in Riverside, May 22nd to 25th; and with the Conference program came the following delightful announcement. "It will give Mr. and Mrs. Frank A. Miller pleasure to have every pastor in the county bring his wife and stay at the Glenwood during the Conference, as their personal guests."

Now, the fact is, the Conference was an after thought—Mr. Miller first proposed to invite the pastors and their wives to spend three or four days at the Glenwood just to rest awhile; but the Pastor's Union of Riverside felt that it would be more than a company of ministers could stand to be wholly relieved from all obligation to exercise the "gray matter," so they worked up a program.

"The only thing I regret about this is, that you have been given so much to do," said Mr. Miller today to the writer. "I wanted you pastors to have a rest."

But we were not burdened with a great pressure of Conference meetings. We had a two-hour's session each forenoon, and a lecture each evening; but the afternoons were given to rest and recreation, with talk drives for those who cared to see the sights about Riverside, and that great, rich, restful tavern with its delightful appointments luring others to wander through its cloistered corridors, or sit and dream that all dreams had suddenly become realities.

The first evening Rev. William Horace Day, of Los Angeles, threw wide open the doors of the book of "The Acts" as he led us step by step through the story of "Paul the Imperialist." On the second evening Rev. J. L. Pitner, presiding Elder of the Methodist church, entertained us with his war lecture, "Boots and Saddles." The third evening we heard Dr. R. R. Meredith, of Pasadena, at his best in a remarkable lecture on "Characteristics of the Bible." At the morning sessions we had two helpful addresses by President J. K. McLean, of Berkeley; and other addresses were given by Rev. J. Herndon Garnett, of the Baptist church, Santa Ana, Rev. A. C. Smither, of the Christian church, Los Angeles, and Rev. William Horace Day.

But notwithstanding these demands upon the mental faculties, we had great rest of both mind and body. All care was thrown to the winds. Pastors forgot all the petty affairs simmering in their parishes, and pastors' wives dropped all thoughts of what shall we eat, and what shall we drink, and wherewithal shall the bairns be clothed. There was nothing to hinder the morning nap. When we felt like it we leisurely made our way to the breakfast-room, and ordered whatever the palate craved from an elaborate bill of fare. We sat at the table an hour, and were royally waited upon. Three times a day we ate a restful meal in a great restful dining-room, and whatever the food was to be, and however it was to be cooked, and whoever was to gather up the fragments and wash the dishes was no special concern of ours. How the tired wives of the tired pastors did appreciate that marvelous privilege!

The easiest of easy chairs and couches were everywhere present, throwing out mute but unmistakable invitations to come and rest awhile. Out in the court the golden sun-shine trickled down through the foliage of palm trees and graceful vines. Flowers bloomed, and birds sang, and the spirit of kindness brooded over all—was it not Hawthorne who said: "This is more a coarse than an unkind world?" It is true, whoever said it, but all the coarseness was eliminated from our Glenwood days, and we reveled in kindness uncontaminated.

There was no suggestion of trade, of commercialism, of the subtlety of competitions, thrown into our Glenwood days. Even the commercial travelers who stop at this Mission Inn seem to catch the spirit of the place, and to regard their shop-talk an intrusion. In place of the "Rules of the House" conspicuously

posted in all rooms of most hotels, one finds here kindly messages written by the world's thoughtful men and women. The only commodity that has an advertisement posted in The Glenwood is the Milk of Human Kindness.

Nearly a hundred of us gathered about the banquet tables the last afternoon. The place-card at my left bore the name of a Catholic priest, but he was detained. Across the table sat a Salvation Army officer and his wife. Methodists, Baptists, Episcopalians, Presbyterians, Congregationalists, "Christians," Lutherans, Movarians, and I know not how many other "sects" were represented in that company, and the spirit of Christian unity dominated the gathering—I thought of what Dr. Austin Phelps once said: "There is an Episcopal temperament, and a Methodist temperament, and a Calvinistic temperament, from which sects grow by natural evolution. At the core of character they mean little more than red hair or a birth mark. The Master will know his own only by the mark in the forehead."

Hark! the chimes are playing:

"Abide with Me, fast falls the eventide—

The darkness deepens, Lord with me abide."

The great Mission Inn is rich with material comforts; but over all hovers an atmosphere of prayer and praise, and God is not forgotten. And the soul of the believer is strongly stirred as he looks and listens and then prays—

Though all things earthly pass away Thou, O God, art from everlasting to everlasting. And though my work for Thee may bring me weariness of body, and lead to places that seem hard and perhaps barren, help me to abide in Thee, that I may have daily rest, upheld by the Everlasting Arms.

W. N. BURR,

Corona, May 25, 1905.

NOTES FROM SOUTHERN CALIFORNIA.

The Spring meetings of the Los Angeles and San Bernardino Association were well attended, and among the topics discussed was the question of securing an advance in the total of our Home Missionary contributions. The amount of money at our disposal for the work of the fiscal year is considerably less than the urgent needs of the work as a whole require. The standard of one dollar per member is urged as the measure of our generosity in the support of Home Missions in our midst.

The Los Angeles Association appoints as a special committee for this object, the Revs. D. D. Hill, Henry Kingman, D.D., B. F. Boller, Ph.D., Wm. Horace Day, and Thomas Henry. These brethren are giving careful attention to the subject and propose as a leading method that each church appoint a committee of two on Home Missionary finance, and that these persons devise and follow up the most available methods for reaching the sum desired.

It is also purposed to interest all our Christian Endeavorers above the age of fifteen years in this special effort.

The San Bernardino Association appoints as its special Home Missionary committee, Rev. A. W. Palmer, Rev. H. E. Banham and Mr. S. H. Herrick. This committee has the subject under advisement and are forecasting the possibility of recommending that each church appoint a committee on benevolences who shall have the general subject in hand and plan not only for the desired advance in Home Missionary contributions but also to include other objects within the scope of this committee's work.

We have of members present seven thousand, and hope to secure from them the average of one dollar toward the support of our Home Missionary pastorates. While the year book reports indicate that we are raising more than \$7,000 annually for Home Missions, as an actual matter of fact but little more than half this amount reaches the treasury of the National Society. Gifts to numerous local objects are too often reported under the head of "Home Mission." A careful study of the range which any given church should undertake to cover with its benevolent offerings, will doubtless rectify the tendency toward an undue scattering of benevolent resources.

The recently organized church at Oil Center has called to its service the Rev. C. M. DuBois, recently from Pacific Theological Seminary. If living accommodations can be secured on this new field, he will commence his pastorate at once.

Rev. A. A. Doyle, of Panama, preaches on Sunday evenings at Kern City, and this enterprise is expected soon to blossom out into a church organization. A flourishing Sunday-school is in existence and interest in the enterprise is steadily increasing.

Los Angeles, June 2, 1905.

J. L. M.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

June 18.

Topic: Minor Moralities, Heb. 13: 1-21.

Strictly speaking, the topic is a misnomer: there are no minor moralities, just as there are no "white lies;" and yet the meaning is clear:—we are here reminded of a host of so-called little duties, courtesies and responsibilities which, if met with fidelity, add immeasurably to the peace and sweetness of a life; but, if slighted or neglected, greatly mar it. Arthur Help tells us "the man who is to succeed must not only be industrious, but, to use an expression of a learned friend of his, must have "an almost ignominious love for details." A gentleman on reading the account of one of the Duke of Wellington's India campaigns remarked: "It seems to me, Duke, that your chief business in India was to procure rice and bullocks;" and so it was, replied Wellington, for "if I had rice and bullocks I had men; and if I had men I knew I could beat the enemy." So it is with minor moralities. "He that is faithful in that which is least is faithful also in much, and he that is righteous in that which is least is righteous in much."

It is in little things that character is built and strengthened. Just as golden moments lost and diamond seconds, ultimate in lost opportunities and wasted lives at the end, so any weakness in will, indulged, damages and spoils the symmetry and glory of the image of God in man. The writer of Hebrews has, in the thirteenth chapter, grouped together a number of these minor moralities and commented on them. He speaks of hospitality, saying, "Be not forgetful to entertain strangers, for by so doing some have entertained angels unaware." To live with the latch-string always outside and have a place at the fireside family board for visitors who may not be of "our set" is not usually considered a weightier matter of the law, and yet how beautiful is the home that does it. To welcome those who can be of use to us,

help build us up, or our institution, or our land, how easy, natural, rational, wise; but to do good unto those of whom we can never expect return, to those who are complimented, built up, assisted by our hospitality, this may be at first more difficult, but it ennobles and renders us truly great. "The white man's burden" is the task of Jesus, who said, "go out into the highways and hedges and compel them to come in." Many an angel has been welcomed over a threshold consecrated to the minor morality of the "open door."

Sympathy is another sweet amenity in a beautiful, strong, gracious life. "Remember them that are in bonds as being bound with them." One of the surest ways of assisting others is that of entering into their pains and crosses and thus helping to extract their sting. Bryant sings in *Thanatopsis*:

"To him who in the love of nature
Holds communion with her visible forms
She speaks a various language;
For his gayer hours she has a voice of gladness
And a smile and eloquence of beauty
And she glides into his darker musings
With a mild and healing sympathy
That takes away their sharpness
E'er he is aware."

So the sting of disappointment, affliction, trial, failure, is removed by the healing power of sympathy. By interest, concern, thoughtfulness of others, we smooth the rugged ways of life immeasurably. As the little crosses, criticisms, misunderstandings, are the hardest to bear, so the little kindnesses and considerations are those which most surely administer the soothing balm.

Contentment is another blessed amenity in life. The gnawing worm of covetousness, the itching palm of avarice, how they disturb and ruffle peace! while contentment is a cordial to the mind. This does not mean that we should not be aspiring or ambitious in a right degree. Certainly not; that we should settle lazily into ruts and never jostle out of them, but it helps wonderfully over hard places and saves from the canker of unhappiness any who will foster it. The apostle gives strong ground for this spirit. He himself hath said, "I will never leave thee nor forsake thee."

Near by in the same passage firmness in holding to truth is another safeguard. It is not wise or safe to be quickly led away into "divers and strange teachings." The presumption is always in favor of that which has borne the test of time. Not that new things may not be true things. Not that Lowell was not right when he said:

"He must upward then and onward who would
keep abreast of truth."

But that peace lies in the calm seas of settled convictions rather than amid the tossing billows of inquiry and doubt. The same injunction that bids us "prove all things" closes with, "hold fast to that which is good."

Others follow in the same great catalogue. "But to do good and communicate forget not, for with such sacrifices God is well pleased." This might be called an ante-room to the golden rule. Then there is the royal way of obedience, which all believe a divine method of making life's roughness smooth.

"Trust and obey,
For there's no other way
To be happy in Jesus
But to trust and obey."

CURRENT EVENT AND COMMENT.

Timely Topics From Various Sources.

Are we entering upon a new age of cathedral building? asks the New York Tribune. Not long ago it was announced that \$750,000 had become available for work on the new Cathedral of St. John the Divine; it is a matter of months only since the great Roman Catholic cathedral of Westminster, in London, was finished; and it is less than a year since a bequest of \$1,000,000 toward the construction of a cathedral for Boston was recorded. "The vast commercial structures, the luxurious hotels," says The Tribune, "must reach at last a limit beyond which men will go only for 'God and country.' Has the time come? In this period of magnificence and lavishness in building, are we at last turning some of our riches to the visible glorification of religion? If we are, we are coming indeed to a new age of cathedral building."

There are sixty-six different religious bodies in New York City. Federation, in its tabulation of them, accounts fifty-seven as Protestant; four—Roman, Greek, Orthodox and Armenian—as Catholic; the others are the Christian Scientists, two kinds of Mormons, Dowies and Spiritualists. The Roman Catholics count, according to this reckoning, 1,027,552. They have gained during the year 40,252. The fifty-seven Protestant bodies count together, 331,698, and show a gain for the year of 4,620. More than a quarter of this total, 89,849, and a full third of the gain, 1,586, is reckoned as Protestant Episcopal. The total Protestant population, with or without definite affiliation, is reckoned as 1,917,006, of whom 1,087,762 are "churchless." "The main cause of the ineffectiveness of Protestantism in New York," says Federation, "is the inadequacy of isolated denominational effort to discover and recover these million people."

The Rev. Dr. Hugh Black, of Edinburgh, Scotland, will come to this country in a few months to occupy for one year the graduate chair of homiletics in Union Theological Seminary. Dr. Black is associate pastor of St. George's Free Church, Edinburgh, the principal place of worship in all Scotland outside of the Establishment. The pastor of St. George's is Rev. Dr. Whyte. The church has long had the unique practice of selecting one pastor long before the aged pastor dies. Thus the traditions of the church are maintained. Some surprise is felt that Rev. Dr. Black should give up such prospects to come over here, but it is said that he is free to return at the end of one year. He is one of the foremost preachers of Great Britain although a young man, and has been often heard in this country. He is the author of several valuable books. For six months of the year Dr. Black will labor in Union seminary, but the other six he will travel in all parts of the country, getting in touch with young men in colleges, and in young men's organizations, and endeavor to impress upon them the need for more young men to enter the ministry of any particular body. He will, it is said, try even to influence parents that it is their duty to encourage their sons to consider the ministry as a calling.

"It is not generally known," says the Boston Transcript, "that the Roman Catholic Church in the United States is more independent from Rome and less harassed by the red tape of the Roman congregations, than the church in any other part of the world. Within

the last few years there has been a pronounced tendency in Rome itself to give the American hierarchy a freer hand in the administration of the church, and the consequence is that, while only twenty years ago the Propaganda had to be consulted about the smallest matters, many important decisions are now made by the American bishops and approved at Rome without discussion. Since the arrangement was made for American archbishops to meet twice a year, those archbishops have obtained practical control of all matters affecting the church here. Decisions made by them are simply referred to the authorities at Rome as matter of form. Especially is the church in America more independent of Rome in the appointment of its bishops than in any other country of the world. In Europe and in all of the missionary countries under the control of the Propaganda, bishops are selected either by the Pope direct or by the Propaganda, without any suggestions being accepted from the local church. For this reason it has happened that complete strangers have been put over dioceses by direct action at Rome. In the United States it is the bishops of the province who suggest three names for their new superior, and their recommendation has rarely been disregarded in Rome, within the last few years at least. Disputes between bishops and priests, which twenty years ago were always submitted to Rome for adjustment, are now peaceably adjusted here. This tendency toward comparative independence of the American church finds now many upholders in Rome itself, and is in consequence of errors committed in years gone by, at the Propaganda, in the settlement of American church affairs."

The movement for the disestablishment of the church in France greatly disturbs the makers of church ornaments and furniture. Their agitation reminds of that of the image makers at Ephesus in St. Paul's day. The Northwestern Christian Advocate says: "They declare that the suppression of the religious communities has much reduced their custom, and that they are now threatened with the disappearance of the churches. The trade in the articles of religious use is enormous. Paris manufacturers receive several million dollars a year for rosaries, medals, etc., over \$3,000,000 for gold work and bronzes, about \$1,500,000 for pictures, and \$5,000,000 for statuary. Lyons, Amiens and other towns engaged in textile industries have a trade of about \$15,000,000 in church silks, embroideries, etc., and a good many other places draw considerable income from the traffic in articles for religious purposes. Altogether, it is calculated that about 250,000 persons are employed in these various industries. The cry is raised that they are all going to be summarily thrown out of employment. This is untrue, for these articles would still be used, of course. Disestablishment will be the effect of causes which have brought about the lessened interest in church ornaments, rather than the cause of that. France is nominally a Roman Catholic country, but it is probable that not more than twelve millions out of the thirty-nine millions practice that faith, and the estimated number has been placed as low as four millions, and the number is decreasing. The attitude of the government toward the church expresses, however, not so much opposition to religion as indifference and a determination that the church shall be free from domination by the church. The growing indifference to the church naturally affects the desire for such material expressions of its creed as rosaries, pictures, images, etc., and affects the business of those

who manufacture such articles. But they are no more vital to religious life and character than they were when Paul's preaching broke up the business of the Ephesian image-makers. There would be more vital religion in the Roman Catholic church if all its rosaries and images were destroyed. It would hurt the manufacturers and dealers, but it would be a blessing to the church."

That which is known as "the Ethiopian Movement" is for the consolidation of the black natives of the British colonies in South Africa, and to stimulate them to race pride and self-assertion. "Africa for Africa" is the watchword. The New York Sun quotes from and comments on an article in *The Nineteenth Century*, as follows: The writer attributes the origin of the movement to "American negroes, whose teaching, if not deliberately seditious, implants in the native mind crude ideas about the brotherhood of man"; for he describes "Ethiopianism" as an importation from the United States brought over by missionaries—"emissaries" he calls them—of the African Methodist church as a means of religious propaganda. These missionaries, "saturated with American political ideas," "go up and down the land telling the Kafirs that South Africa is a black man's country and that the blacks must stand up for their rights." For example, he stigmatizes as pestilent and traitorous a remark made by Bishop Turner, a missionary of our negro Methodists, that "God meant that the negro shall retain Africa and build up a republic of his own." So strong is this feeling of opposition among the whites that "there are people in South Africa, in Natal and the Transvaal especially, who would bundle out of the country the American negro, bag and baggage, under a law excluding undesirables." The expulsion of all American negroes from South Africa was seriously advocated in the Natal Parliament at the last session, and "all the South African governments are opposed to the presence of the negro preachers." Even among the Ethiopians of the Transvaal themselves, this authority declares, "quite recently an agitation has sprung up with the object of expelling the American negro element." He acknowledges, however, that "Ethiopianism" is favored by "the influential native paper 'Imvo,' as well as by other native prints," and that "the tendency of the natives, where it is an upward tendency, is in the direction of equality with and detachment from the white man." Moreover, the African Methodist Episcopal Church, the American organization against which he inveighs so bitterly, "is, in point of membership and money, probably stronger than all other Ethiopian churches put together." Is not this a very remarkable situation? The white man would close even Africa, the home of the negro against the aspiration of the negro for political equality. Even Ethiopia must not be Ethiopian.

Under the initiative principle, Los Angeles has just voted on the question of suppressing the saloons. The temperance people made an excellent showing under all the circumstances, but the contingency in a city of two hundred thousand was too great and the saloons carried the day by a large majority. The vote reveals this fact that about fifty thousand prohibition people reside in Los Angeles. It probably shows fifty thousand more who are in favor of restrictive measures, but not prohibitive; fifty thousand indifferent and fifty thousand rank saloonists. The problem for the hour is how to get the restrictive and prohibitive elements together without a compromise of principle.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range.
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Second Quarter. Lesson XII.

June 18, 1905.

Rev. xxii: 1-11.

The Heavenly Home.

As the Bible stands apart from other books, Revelation stands apart from the rest of the Bible. On the whole, it is eminently the wise course to declare the book a prophetic-poetic chain of allegories—an album of vivid pictures—the whole intent of which is to create, feed, and shelter hope of the ultimate and practically universal dominance of the good, in spite of transitory reverses and lapses.

Under the material emblem of a city, adorned and beautified, the spiritual betterment of humanity seems to be shadowed. The plan and fashion of the city is from heaven. The ideals of right human living are Divine. As these ideals are realized, and in the proportion that they are realized, God lives with and in men. In the ratio of righteousness (right living) tears are dried. Wrong living (sin) is the sole cause of tears, painful death, sorrow, and crying.

In this apocalyptic city John sees no temple. A temple is a reminder of an absent Deity. God's presence makes a material structure in his honor unnecessary. Yet this presence need not be external and additional to the moral and spiritual qualities evolved in the souls of men. To use Tolstol's phrase, "Where love is, there God is."

In this renewed earth, sun and moon will not be quenched; but the unearthly radiance of right living will outshine them. Whole nations, with their rulers, will keep walking in this light, which never shone on land or sea. This good life is not difficult of access. It requires no toilsome pilgrimage. It is at hand. It is like a four-square city, with ever-open gates on every side. He who makes right living hard and laborious is aside from the description of the revelator.

Some one suggests that the change of figure is significant. It is no longer a mere paradise or garden. Now it is a city of God on earth, statelier and more glorious, but at the same time a result of human co-operation with the Divine. Man building after God's plans and specifications.

This is the holy dream of the thousand happy years, the millennial reign, which has been the solace and inspiration of the saints in all ages—an indefinitely long period in which there shall be substantially universal righteousness (right living) and its concomitants, universal peace and universal joy.

Here, however, is no static condition, no fixity. Here is rest; but it is the rest attendant upon a steady, unwearied advancement. There is an infinite progression. First in apprehension of the riches, both of the wisdom and knowledge of God. Then in goodness, until the fruits of the Spirit ap-

pear and come to perfection. Finally in serviceableness, until the Master's rule of life becomes the disciple's—"Not to be ministered unto, but to minister and give."

The Teacher's Lantern.

In the ultimate analysis, the New Jerusalem is, after all, not a city at all; but a people, renewed and adorned with gifts, grace, and usefulness. The jeweled walls, golden streets, river, tree, and all, are material emblems of the moral and spiritual qualities of a redeemed humanity.

Mathematical computations of the time of the advent of the millennial kingdom are the "great lost labor, that chronic malady of apocalyptic exegesis."

Lange says the apocalypse will not be fully comprehended until we see it in the light of the millennium. Herder calls it an abstract of almost all prophets and apostles. To handle it as if it were a book of literal meanings is manifestly an unreasonable procedure. Goethe says: "I am a man of the earth, earthly. To me the parables of the unjust steward, the prodigal son, the sower, the pearl, the lost piece of money, are more Divine than the seven messengers, candlesticks, seals, stars, and woes."—Letters to Lavater.

Mosaic From Commentaries.

And He showed me: Not descriptive of a literal city, but of an ideal state. Figures not dimensions, but ideals.—Peloubet. River of water: If city stood on pyramidal mountain, streams could run down each of the four faces.—Camb. Bib. (Ezek. xviii.) Clear: Bright as crystal.—Ibid. This picture may be of a river flanked on each side with green banks set with rows of shade and ornamental trees, and this in turn flanked on both sides with boulevards after the manner of Oriental landscape gardening. The tree of life: Eden had one tree which made men immortal. Paradise has a whole grove of them. Twelve manner of fruits: Twelve fruitages.—Pulpit Com. Twelve fruit harvests.—Stewart. Leaves for healing: Not implied that there is any disease which needs healing, but the tree of life is put forward as the means by which the perpetual health and life and general well-being of the inhabitants is sustained.—Pulpit Com. No more curse: Nothing accursed exists in that city.—Pulpit Com: No more things worthy of execration. Servants shall serve him: Servants, douloi (bond-servants) shall render him lateia (the service of ministry). Reward of service is the call to more honorable and understanding service. Shall see his face: Beatific vision. Blessedness of heaven.—Cam. Bib. No night there: Night figurative of ignorance and helplessness. These sayings: Brief summary of the events makes concluding portion of book.—Camb. Bib. Seal not: Communicate at once to the world.—Ibid.

However rich a man is, he cannot do without some other man.—Joseph Parker.

If I do not highly value my own manhood, I cannot greatly help my fellow man.—Gladden.

HYMN FOR CHILDREN'S DAY.

Rev. Dwight Williams.

Ten thousand thanks, O Lord, be thine,
For flowers to crown this summer land,

For dew to fall and sun to shine,
For birds to sing and airs so bland!
But more we thank thee for the flowers
That bud and blossom in the home,
Like song-birds, making glad the hours,
Wherever straying feet may roam.

Fairer than all the flowers of June,
The children at their work or play;
Sweeter their song, with hearts in tune,
Than wild bees' hum or skylarks' lay!
Lord bless them with June's wealth of life,

Grown golden for the life above!
Make strong to win in hours of strife,
And crown them with they saving love!

THE PRICE OF SUCCESS.

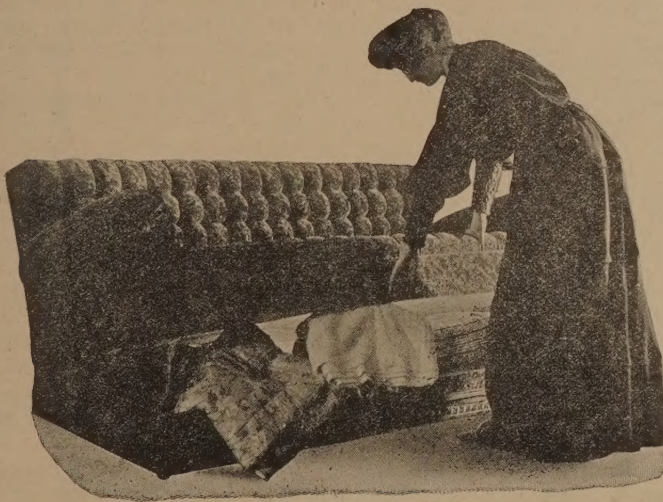
Do you long for an education? Would you, if necessary, wear threadbare clothes to college, and board yourself? Would you like Thurlow Weed study nights by the light of a camp-fire in a sugar orchard? Would you walk through the snow two miles, with pieces of rag-carpet tied about your feet for shoes, that you might like him borrow a coveted book? Would you like John Scott, rise at four and study until ten or eleven at night, tying a wet towel around your head to keep awake. Would you be disheartened by Wilberforce's suggestion to a student of law, "You must make up your mind to live like a hermit and work like a horse." Can you eat sawdust without butter, as the great lawyer Chitty, asked the young man who came to him for advice about studying law? Have you the determination that would hammer an education from the stone quarry, with Hugh Miller; the patience that would spend a life time tracing the handwriting of the Creator down through the ages, through the strata of the rocks? Do you love learning well enough to walk forty miles to obtain a book you could not afford to buy, with Abraham Lincoln?

Not that we would recommend such extreme measures; but if you saw no way open except such as was traveled by these and many other great men, would you be equal to the stern ordeal? He who would succeed must pay the price. He must not look for a "soft job." Into work which he feels to be a part of his very existence he must pour his whole heart and soul. He must be fired by a determination which knows no defeat, which cares not for hunger or ridicule, which spurns hardships and laughs at want and disaster.—From "Pushing to the Front," by Orison Swett Marden.

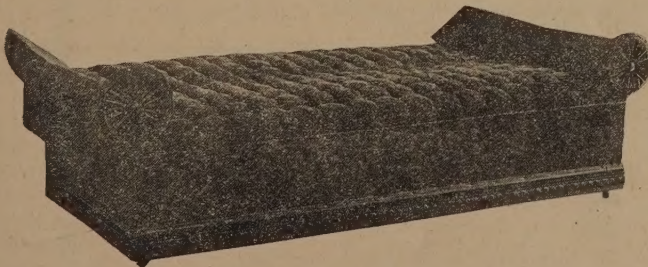
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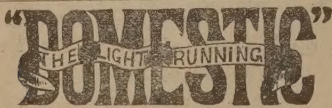
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tion from the child we are going far toward the attainment of the ideal religion for him. The greatest calamity that can befall a natural, healthy, growing child is to have his religious life forced, to insist upon picking up the delicate buds of character before they are sufficiently matured.—Selected.

The chief pang of most trials is not so much the actual suffering itself, as our own spirit of resistance to it.—Jean Nicolas Grou.